



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. O, you the mankind: *ettaqo* (*let reverentially guard you*^z *not to displease*) yourⁿ Lord; verily The Hour's^w quake^w (*is*) a thing great.

يَأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنْ
زَلْزَلَةُ السَّاعَةِ شَيْءٌ عَظِيمٌ

2. Day you^z see it^w distracts^w [*it^w*] every suckler-she^y *amma* (*regarding*) what suckled-she^y; and *tadha'o* (*she^y birth-s/ delivers^y*) every *tha'te¹* (*possessor of*) *hamlen* (*internal-burden, i.e. pregnancy*) her *hamla* (*hamlen*) and [you^s] see the mankind drunks while not they (*are*) drunks; [and,] but Allah's torment (*is*) severe.

يَوْمَ تَرَوْنَهَا تَذَهَلُ كُلُّ مُرْضَعَةٍ
عَمَّا أَرْضَعَتْ وَتَضَعُمُ كُلُّ
ذَاتٍ حَمَلَ حَمْلَهَا وَتَرَى النَّاسَ
سُكَّرَى وَمَا هُمْ بِسُكَّرٍ وَلَكِنْ
عَذَابٌ اللَّهُ شَدِيدٌ

3. And of the mankind who^p [*he*] disputes in Allah by other than knowledge and *yattabe'o* (*[he] closely-follows*) every Satan, *mareeden* (*obdurate/rebellious*).

وَمِنَ النَّاسِ مَنْ سُكِّدَلُ فِي اللَّهِ بِغَيْرِ
عِلْمٍ وَيَتَبَعُ كُلُّ شَيْطَنٍ مَرَدِيدٍ

4. (*Hadbeen*) written on him that it^x whoever [*he*] allied him² then verily he misleads him and divinely-guides him to torment (*of*) the *Sa'eere^w* (*intensely kindling Fire*)^w.

كُتُبَ عَلَيْهِ أَنْهُرٌ مَنْ تَوَلَّهُ فَأَنْهُرٌ
يُضْلِلُهُ وَهُدِيهِ إِلَى عَذَابِ السَّعِيرِ

5. O, you the mankind: *en* (*if*) you^c were in suspicion of the resurrection, then verily We created you^b of a *tora'ben* (*crushed sand*); afterward of *nuttfaten*³ (*sperm-drop*)^w; Afterwards of *alaqa'ten*⁴ (*adherent-suspender/blood-clot*)^w; afterwards of *mudh'ghaten* (*flesh-morse*)^w fashioned-she^y and other than fashioned-she^y⁵; to [*We*] manifest for you^b and [*We*] settle in the wombs what [*We*] will, to *aja'len*⁶ (*term-limit*) *musamma*⁷ (*that which is designated and/or named*); afterwards *nokhrejo* (*[We] produce/ emerge*) you^b a baby; afterwards, to reach you^z yourⁿ *ashuda*⁸ (*prime/full strength*); and of you^b who^p

يَأَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ
مِنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِنْ
تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلْقَةٍ
ثُمَّ مِنْ مُضْعَةٍ مُخْلَقَةٍ وَغَيْرِ مُخْلَقَةٍ
لِتَبَيَّنَ لَكُمْ وَنَقْرُ فِي الْأَرْحَامِ مَا
نَشَاءُ إِلَى أَجَلٍ مُسَمٍّ ثُمَّ
خَرَجُكُمْ طِفَلًا ثُمَّ لِتَبْلُغُوا
أَشْدَكُمْ وَمِنْكُمْ مَنْ يَتَوَفَّ

¹ It must be noted here that there is “حمل، بفتح الحاء” and “حمل، بكسر الحاء” The “حمل” is that which is carried *internally*, such as an *infant inside the womb*. And “حمل، بكسر الحاء” any *burden* carried on the head, shoulder, back or by the hands. So “ذات حمل”= a *she-internal-burden-possessor*, i.e. no exact English equivalent.

² That the Satan

³ The word “نُطْفَةٍ” in the text has at least *two* distinct meanings: (1) a *drop of pure or clear water*, (2) *drop of semen*. Clearly, and Allah knows best, here “نُطْفَةٍ” is the male semen.

⁴ The word “عَلْقَةٍ” = “adherent-suspender,” = that which *adheres as suspender or “clot”* in both Arabic and English “عَلْقَةٍ” or “adherent-suspender/clot” could be of *any* thing. But in this case of “bloody nature” perhaps it is “*the mass of the zygote*” (*the union of the sperm and an ovum before its cleavage*).

⁵ That is partly it is *fashioned* and partly it is *not fashioned*.

⁶ The word “الأجل” means *term-limit*, see *السان*.

⁷ The word “musamma” is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*.

⁸ The Arabic word “ashudah”=“أشدّه” translated as [*his “prime, full strength*] meaning reached the ideal age of physical and mental strengths.

youtawaffa⁹ ([he] is received while dying) and of you^b who^p youraddo ([he] is to be reverted) to ardha'le (meanest of the age), so as not knows [he] from after a knowledge a thing; and [you^s] see the land^w still-/barren^{w¹⁰}; so edha (when/if) We descended on it^w the water it^w thrills-she^y and swells-she^y and it^w sprouts-she^y of every delightful category/hue¹¹.

وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ
لَكِيَّاً يَعْلَمُ مِنْ بَعْدِ عِلْمٍ شَيْئاً
وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا
أَنْزَلْنَا عَلَيْهَا الْمَاءَ أَهْتَرَتْ وَرَبَّتْ
وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ

6. Tha'leka (afar-that-it/) ^x (is) because surely Allah, He (is) The Right; and verily He quickens the deceased; and verily He over every-thing (is) Omnipotent.

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ سَخِيٌّ
الْمُوْقَتُ وَأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

١

7. And verily The Hour^w (is) aa'teyaton^{w¹²} (approaching-/comer-she) no suspicion in it^w; and that Allah resurrects¹³ whom^p (are) in the tombs.

وَأَنَّ السَّاعَةَ إِاتِيَّةٌ لَا رَبَّ فِيهَا
وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

٢

8. And of the mankind who^p [he] disputes in Allah by other than a knowledge and nor a divine-guidance and nor a book illuminator.

وَمِنَ النَّاسِ مَنْ سُجِّنَلُ فِي اللَّهِ بِغَيْرِ
عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّبِينٍ

ثَانِي عَطْفِهِ لِيُضْلَلَ عَنْ سَبِيلِ
اللَّهِ لَهُ فِي الدُّنْيَا حُزْنٌ وَنُذِيقُهُ
يَوْمَ الْقِيَمَةِ عَذَابُ الْخَرْقِ

ذَلِكَ بِمَا قَدَّمْتَ يَدَاكَ وَأَنَّ اللَّهَ

لَيْسَ بِظَلَمٍ لِلْعَبِيدِ

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10. Tha'leka (afar-that-it/) ^x (is) by what advance-she^y your^t both hands^w; and verily Allah (is) surely not a dhallamen¹⁵ (multitudinal injustice-doer) for the abee'de (worshippers/ submitters/ slaves)¹⁶.

⁹ The word “youtawaffa”= “يُتَوْفَى” is a *transitive, present tense, always passively constructed*. Thus, it is different than “يُمُوتُ” a *transitive verb meaning to die*. But in the case of “youtawaffa”= “يُتَوْفَى” which *must always be passively constructed*, because when death occurs to some one, *that one* gets to be *deprived of life* by Allah or His agents (the angels) *on His command*. Thus, his *soul* is *received* by Allah or His agent. That is why the person is *deprived of life*. After death, there is a *reception* of the *soul* or the *body and soul* by Allah or His agent to the *soul* or the *soul and body* on Allah's command.

¹⁰ The word “هَمَدَتْ ثُمَّ طَفَتْ” like هَمَدَتْ النَّارَ = “extinguished.” However, the land lacked vegetation, did not have beneficial produce, or it is “barren.” See الراغب (البصائر). (S41:39). See.

¹¹ The word “زَوْجٍ” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen, (5) hue (color). And quite relevant to the word “زَوْجٍ” is its plural: (1) “أَزْوَاجٍ,” which could also mean: (2) similars, i.e. the *look-likes*.), and in this particular Ayah, (3) category/hues, according to *Qur'an* commentators and some linguists. See اللسان القرطبي, الألوسي

¹² The reference “arriver, ^w” is clearly to the Hour^w, as the Hour^w is a *feminine*, thus “arriver^w.”

¹³ The word “بَعْثٌ” carries several meanings, among them: sent, arouse, resurrected, awoken, missioned, and prompted.

¹⁴ The expression “bending his side” means turning one's side and withdrawing in arrogance.

¹⁵ The word “ظَلَامٌ” means *multitudinous injustice-doer*. The *negation* of multitudinous injustice-doing is *conclusively implies* that even a *once* injustice-doing will *not avail* or *befit* Allah. That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer *does his injustice* to someone in order to *benefit him-self*. Hence, the *multitudinous injustice-doing* benefits a *lot more*. Therefore, *negating* the *bigger* benefits *automatically negates* the *smaller one*. Clearly Allah is *exalted and is beyond any need*. So He does not wrong.

¹⁶ The word “عَبْدٍ”=“slaves, worshippers, submitters” means *all Allah's creatures of humans or Jinn*. So, if they are His “عَبْدٍ,” then no one else “owns” them, hence they *are all free* from any human bondage.

11. And of the mankind who^p [he] worships Allah on a *harfen*¹⁷ (edge/conditional-way); so *en* (if) betides him a *khayron*¹⁸ (desirable/worthiness/goodness)^x [he] tranquilized by it^x; and *en* betided^w him an essay^w [he] transposed on his face¹⁹; lost [he] the world^w and the Hereafter^w. *Tha'leka* (afar-that-it)^x (*is*) the *khusra'ne*²⁰ (perdition/waste-/misguidance) the manifester.

وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ أَطْمَانَ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ أَنْقَلَبَ عَلَىٰ وَجْهِهِ خَسِيرًا الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١﴾

12. Invokes [he] of lesser than/without Allah what not harms him and what not benefits him; *tha'leka* (afar-that-it/)^x (*is*) the misguidance the afar.

يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا يَنْفَعُهُ ذَلِكَ هُوَ الْأَضْلَلُ الْبَعِيدُ ﴿٢﴾

13. Invokes [he] surely of his harm nearer/closer than his benefit; surely wretched (*is*) the guardian²¹ and surely wretched (*is*) the associate.

يَدْعُوا لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ لَبِعْسَ الْمَوْلَىٰ وَلَبِعْسَ الْعَشِيرِ ﴿٣﴾

14. Verily Allah admits whom^p believed they^z and worked the righteous-works^w they^z paradises^w/gardens^w run^w from under it^w the rivers; verily Allah does what [He] wants.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ إِنَّ اللَّهَ يَفْعُلُ مَا يُرِيدُ ﴿٤﴾

15. Whoever [he] [was] presuming that never succors²² him Allah in the world^w and the Hereafter^w then let extends [he] by a cause²³ (means/medium) to the sky^w²⁴; afterwards let cuts [he] then let look [he]: did assuredly undo his scheme/ill-artifice, what exasperates [him]²⁵.

مَنْ كَانَ يَظْنُنَ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلَيَمْدُدْ بِسَبَبِ إِلَى السَّمَاءِ ثُمَّ لَيَقْطَعَ فَلَيَنْظُرْ هَلْ يُذَهِّنَ كَيْدُهُ مَا يَغِيطُ ﴿٥﴾

16. And like *tha'leka* (afar-that-it/)^x We descended it^x *Aya'ten*^w (*Qur'anic statements*) evident-she^y^m; and verily Allah divinely-guides whom^p [He/he] wants.

وَكَذَلِكَ أَنْزَلْنَاهُ مِنْ آيَاتٍ بَيْنَتْ وَإِنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ ﴿٦﴾

17. Verily who^r believed they^z and who^r *hado*²⁶ (*who adopted the Jewish “law”/ customs/repented*) and the *ssa'bena*²⁷

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا ﴿٧﴾

¹⁷ The word “حُرْفٌ” = “*harfen*” has many meanings, among them: (1) *edge*, (2) a *conditional way of having the desirable*, as in this *Ayah*. Thus, once any *undesirable thing happens* to that person than the person reverts.

¹⁸ The word “خَيْرٌ” = “*khayron*,” and grammatically inflected “*khayren*” or “*kharan*” all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely “*خَيْرٌ*”

¹⁹ The locution: “*إنْقَلَبَ عَلَىٰ وَجْهِهِ*” = “*he transposed on his face*,” i.e. he renounced and reverted back to his old ways.

²⁰ The word “*الْخُسْرَانُ*,” linguistically in The Qur'an has *various* senses, such as “*waste*” or as in here it means *misguidance/perdition*. See the *Lexicon* attached to this *Translation* for details. Also see *البصائر*.

²¹ The word “*مَوْلَىٰ*” could also mean: friend, ally, protector.

²² That is to provide with food and riches him or send rain from the sky for Mohammad (SAWS), as “*نصر*,” according to Qur'an commentators, could mean provision or rain in Arabic.

²³ The word “*سَبَبٌ*” means a “*mean*,” which is in this case a rope of some sort.

²⁴ The “*sky*” here means the *roof*, as the Arabic idiomatic expression says: *whatever roofs you is sky*.

²⁵ That is those who harbor *ill feelings* (ill-artifices) towards Mohammad (SAWS), let them hung *themselves by means of a rope to their ceilings and then cut off the rope after they suffocate* and find out if such an action would relieve them of what exasperates them?

²⁶ The word “*hada*” for the singular and “*hado*” for the plural has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the “*law*” (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for “*religion*” *per se*, that is why they say: “*law*,” that is they say the *Mosaic Law*, instead of *Mosaic religion*.

(followers of Noah/ leavers of their people's religion) and the Nassara (Christians) and the Magi²⁸ and who partnered (deities with Allah) they^z verily Allah sunders among them The *Qeyamatey's*^w (Judgment's) Day^x; verily Allah over everything (is) *Sha'heed* (Witnesser/Testifier).

وَالصَّابِئِينَ وَالنَّصَارَى وَالْمُجُوسَ
وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ
بَيْنَهُمْ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ عَلَىٰ
كُلِّ شَيْءٍ شَهِيدٌ

W

18. Have not [you^s] seen that Allah kowtows for Him who^p (are) in the Heavens^w and [in] the Earth^w and the sun^w and the moon^x and the stars^w and the mountains^x and the trees^w and the *dawabbo*^w (*she-moving-creatures*)^w and many of the mankind; and many righted on him the torment; and whomever Allah demeans then not for him of a *mukrim*²⁹ (*hospitality giver and ennobler*); verily Allah does whatever³⁰ [He] wants.

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ
فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ
وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ
وَالجِبَالُ وَالشَّجَرُ وَالدَّوَابُ وَكَثِيرٌ
مِّنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ
وَمَنْ يُنْهِيَ اللَّهُ فَمَا لَهُ مِنْ مَكْرُمٍ
إِنَّ اللَّهَ يَفْعُلُ مَا يَشَاءُ

W

19. This [both], twain disputants/antagonists, disputed they^z in their Lord; so who^r unbelieved they^z (*had been*) cut^w for them garments of a fire^w *youssabbo* (*to be descended/poured*) from above/atop their heads the *hameemo*³¹ (*maximally heated/ cooled water*).

* هَذَانِ خَصَمَانِ أَخْتَصَمُوا فِي
رَهْمِهِمْ فَالَّذِينَ كَفَرُوا قُطِعَتْ
لَهُمْ ثِيَابٌ مِّنْ نَارٍ يُصَبَّ مِنْ فَوْقِ
رُءُوسِهِمُ الْحَمِيمُ

W

20. (*To be*) melted by it^x what (are) in their bellies and the skins.

يُصَهِّرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجَلُودُ

W

21. And for them (are) maces of iron.

وَلَهُمْ مَقْدِعٌ مِّنْ حَدِيدٍ

W

22. Everywhen wanted they^z to exit from it^w from an affliction, they^z (*had been*) returned in it^w; and (*were told*): let-taste you^z the burning torment.

كُلَّمَا أَرَادُوا أَنْ تَخْرُجُوا مِنْهَا
مِنْ غَمٍ أَعْيَدُوا فِيهَا وَذُوقُوا

W

23. Verily Allah admits whom^r they^z believed and they^z worked the righteous-works^w (*into*) paradises^w/gardens^w run^w from under it^w the rivers; (*to be*) adorned they^z in it^w of gold bracelets and pearls and their *lebaso*³² (*wear/garments/inner clothing*) in it^w (*is*) silk.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَرُ سَلَوْنٌ فِيهَا
مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا
وَلِبَاسُهُمْ فِيهَا حَرِيرٌ

W

²⁷ This word “*sabeyeen*” refers to, and Allah knows best, to the people who used to live in Musal (Iraq) and are followers of Noah. But the word also means those who left their religion and adopted another religion. See *الراغب*

²⁸ The “*Magi*”= “*المجوس*,” is the plural of the Magus. The Magi are *people who worshipped Fire*. They were in present day Persia and Media (southwest of Iran).

²⁹ The word “*mukrim*”= “*مَكْرُمٌ*” i.e. *bestower of generosity and ennobler*, has no English equivalent, see footnote #12.

³⁰ The particle “*ما*” is = *conditional noun/participle*; or *اسم أو أداة شرط* = *connective noun* meaning *that which*. See *الدر المصنون*, لـ *احمد الحلب* and *اعراب القرآن*, لـ *محمود صافي*

³¹ The word “*hameemo*”= “*حَمِيمٌ*,” has no English equivalent *per se*. So, we *transliterate* and *parenthetically explain*. The word “*hameemo*”= “*حَمِيمٌ*,” has at least *four* different meanings, one of which is a *paradoxical* meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this *paradoxical* sense most of the time it is the *maximally heated water* is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See *اللسان*.

³² See the *Lexicon* attached to this *Translation* for the *various* meanings of this *very important* word, which literally means “*inner clothing*” but *figuratively* much more, including the “*garments*”.

24. And (*had been*) divinely-guided they^z to the good of the say and (*had been*) divinely-guided they^z to The *Hameed*'s³³ (*iteratively praised iteratively praiser*)'s *Sseratte* (*road/ way*).

وَهُدُوا إِلَى الْطَّيِّبِ مِنَ الْقَوْلِ

وَهُدُوا إِلَى صَرَاطِ الْحَمِيدِ

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعِكْفُ فِيهِ وَالْبَادِ وَمَنْ يُرِدُ فِيهِ بِالْحَادِ بُطْلَمْ نُذَقُّهُ مِنْ عَذَابِ الْيَمِ

25. Verily who^r unbelieved they^z and they^z repel *a'n* (*off*) Allah's path and The Mosque The Sacred, which^x We made it^x for the mankind *sawa* (*common equality*), the anchorite in it^x and the *ba'de* (*bedouin/ alien*); and whoever wants in it^x by³⁴ an *elhaden* (*a profanity/ deviation of proper religiosity*) by an injustice [We] (cause) him (to) taste of a painful torment.

وَإِذْبَأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكَ بِي شَيْئًا وَطَهَرَ بَيْتَنِي لِلظَّاهِفِينَ وَالْقَاءِمِينَ وَالرُّكُعَ السُّجُودِ

26. And *edh* (*when/ since*) *ba'wwana* (*We deservedly ensconced*) for *Ebraheema* (*Abraham*) The House's place; that let-not [you^s] partner (*other deities*) by Me a thing; and let-purge [you^s] My House for the circumambulators, and the standers³⁵, and the *rukka'ae* (*they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer*) as' *sojoo'de* (*they who kowtow in the Prayer*).

وَأَذْنَ فِي النَّاسِ بِالْحَجَّ يَأْتُوكَ رَجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجَّ عَمِيقٍ

27. And let-call/proclaim [you^s] in the mankind by the *Hajje* (*pilgrimage*), *ya'atoka*^x (*they^z willingly come to you^g*) *rejalan* (*ambulatorily*) and over every *dba'meren*³⁶ (*lean/-trim*) *ya'ateena*^{w37} (*she-they come*) from every deep ravine.

لَيَشْهَدُوا مَنْفَعَ لَهُمْ وَيَذْكُرُوا أَسْمَ اللَّهِ فِي أَيَّامِ مَعْلُومَتِ عَلَيْهِ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَمِ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ

الْفَقِيرَ

28. To witness they^z benefits for them and mention they^z Allah's name in days^x *ma'aloma'ten* (*countables/ numerically known*) over what *razaqa* ([He] gave *victuals for sustenance to*) them of brute^w the *an'aa'me*^{w38} (*cattle/ sheep/ goats/ camels*)^w; so let-eat you^z from it^w and *att'emo* (*let-give to: ingest/feed you^g*) the miserable the indigent³⁹.

³³ The word “*Hameed*”= “**حَمِيدٌ**” linguistically means: (1) *multitudinous praised* and (2) *multitudinous praiser*.

³⁴ The “بُ” prefixing the word “الْحَادِ,” is, and Allah knows best, the “بِ التَّبَعِيْضِيةِ,” indicating *any* part or degree of “*elhad*.”

³⁵ The “standers,” i.e. those standing for the Prayer. It could stand for “*maintainers*” or “*sustainers*.”

³⁶ The word “*lean/trim*” used as the closest for the word “*ضَامِرٌ*” as linguistically “*ضَامِرٌ*” means: “lean, emaciated, skinny” which applies to *anything* that *appears* as the word describes, but especially *animals* and the *humans*. In the context of this Ayah: “over every *dba'mer* (*lean/trim*),” means *riding* over lean/trim, mostly *camels*, as the camel is the most common means of transportation among the Arabian peninsula people at the time of *Ebraeem* (*Abraham*) and for a very long time thereafter. See *ضَامِر الرَّاغِب*, for

³⁷ Some Qur'an commentators say that the word “*ضَامِر*” *يَأْتِينَ* “*ضَامِر*” *feminized* verb as “come, ^w” as Allah wants to *laud* and *honor* the camels like He so did with the horses in (5100:1), see *القرطبي*. Clearly the word “*يَأْتِينَ*” implies and the reader must infer the intent to be the *camels*. However, what I believe, and Allah knows best, is that the plural for “*جمل*” is “*جَمَلٌ*” and when there are *many* “*جمل*,” then they are *all* called “*جَمَلَةٌ*” = *plural of the plural (جمع الجم)*, *not* unusual phenomena in Arabic. And the “*جَمَلَةٌ*” are *normally* what come to the *Hajj*, so the verb for the “*جَمَلَةٌ*” which is obviously feminine, is “*يَأْتِينَ*”= “come-they, ^w” as so stated in this Ayah^w. Another explanation could be the fact that “*ضَامِرٌ*” is *plural* in the *form of the singular*, again *not* unusual phenomena in Arabic. But this is a “*broken*” plural= “*جَمِيلٌ*,” for which *feminine* verb applies.

³⁸ The coined word “*brute-animal*” is for the word “*بَهِيمَةٌ*,” as there is *no* English word for “*بَهِيمَةٌ*.”

³⁹ The word “*فَقِيرٌ*” versus the “*مُسْكِنٌ*” see the *Lexicon* attached to this *Translation* for the distinction.

29. Afterwards let finish they^z their unkemptness and let⁴⁰ fulfill⁴¹ they^z their vows and *yatta'wwafoa* (*let-repetitively circumambulate they^z*) by The House The Ancient.

30. *Tha'leka* (*afar-that-it/*)^x (*is*) and whoever [he] glorifies Allah's *huroma'te* (*sacred rites/ rituals by Sharey'ah's rules*), then it^{x42} (*is*) *khayron* (*choicer/ superior/ worthier*) for him *enda* (*by munificence of/ by Rule of*) his Lord; and *uhellat* (*had been legitimized/ sanctioned*) for you^b the *an'aa'me^w* (*cattle/ sheep/ goats/ and camels*)^w except what (*is to be*) recited on you^b; so let-avoid you^z the *rejsa^x* (*filth/ anathema*)^x of the idols and let-avoid you^z say (*of*) the mendacity.

31. *Hunafa* (*rightly-incliners*)⁴³ for Allah, other than *mushrekeena* (*he-they who partner deities with Allah/ he-polytheists*) by Him; and whoever [he] partners by Allah, then as that only [he] tumbled from the sky^w then snatch him the birds or nose-dives [by] him the wind^w in an abyss place.

32. *Tha'leka* (*afar-that-it/*)^x (*is*) and whoever [he] glorifies Allah's rites^w then verily it^w (*is*) of the hearts' *taqwa* (*reverential guarding against Allah's displeasure*).

33. For you^b in it^w benefits to *ajalen*⁴⁴ (*term-limit*) *musa-mma⁴⁵* (*that which is designated and/ or named*); after-wards its^w place (*is*) to The House The Ancient.

34. And for every an *Ummaten^w* (*people/ community*)^w We made a rite/ rite-place⁴⁶ to remember they^z Allah's name, on what [He] provided them of brute^w the *an'aa'me^{w47}* (*cattle/ sheep/ goats/ and camels*)^w; so yourⁿ *elaho* (*deity*) (*is*) *elalon* (*deity*) One; so for Him *aslemo⁴⁸* (*let-be Muslims you^z*) and *bashsher⁴⁹* (*let-tell pleasant tidings [you^s]*) the *mukh-beteena⁵⁰* (*quietly-submitters for their Lord*).

35. Who^r if (*had been*) mentioned Allah's name *wa'jela⁵¹* (*shuddered and awed*) their hearts; and the *ssa'bereena* (*people of patience*), over what betided them, and the

ثُمَّ لَيَقْضُوا تَفْثِيمَهُمْ وَلَيُوْفُوا نَذْرَهُمْ
وَلَيَطْوُفُوا بِالْبَيْتِ الْعَتِيقِ

ذلِكَ وَمَن يُعَظِّمْ حُرْمَتْ اللَّهُ فَهُوَ
خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَأَحْلَتْ
لَكُمُ الْأَنْعَمُ إِلَّا مَا يُتَّلِى
عَلَيْكُمْ فَاجْتَنِبُوا الْرِّجْسَ
مِنَ الْأَوْثَنِ وَاجْتَنِبُوا قَوْكَ
الْأَزُورِ

حُنَفَاءَ لِلَّهِ غَيْرُ مُشْرِكِينَ بِهِ وَمَنْ
يُشْرِكُ بِاللَّهِ فَكَانَمَا خَرَّ مِنَ
السَّمَاءِ فَتَخَطَّفَهُ الطَّيْرُ أَوْ تَهْوِي
بِهِ الرَّسْعُ فِي مَكَانٍ سَحِيقٍ

ذَلِكَ وَمَن يُعَظِّمْ شَعْرَرَ اللَّهِ فَإِنَّهَا
مِنْ تَقْوَى الْقُلُوبِ

لَكُمْ فِيهَا مَنْفَعٌ إِلَى أَجَلٍ مُسَمٍّ
ثُمَّ مَحْلَهَا إِلَى الْبَيْتِ الْعَتِيقِ

وَلَكُلُّ أُمَّةٍ جَعَلْنَا مَنْسَكًا
لِيَذْكُرُوا أَسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ
مِنْ بَهِيمَةِ الْأَنْعَمِ فَإِلَيْهِمْ إِلَهُ
وَاحِدٌ فَلَمَّا أَسْلَمُوا وَنَشَرَ
الْمُخْبَتِينَ

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ
وَالصَّابِرِينَ عَلَىٰ مَا أَصَابُهُمْ

⁴¹ The word “التمام” = “الوفاء”，“يوفوا” in “ليوفوا” meaning gathering the last component of any obligation to make it a whole. So, “يوفوا” means they endeavor and gather the last part of an obligation and fulfill it.

⁴² The locution “it” here stands for “هُوَ” as “the matter”= (الشَّأْن) or “the glorification”= (التعظيم) all are inanimate masculine objects in Arabic. So the reference to either is a “it”.

⁴³ The word حنفاء “rightly-inclined” in this Ayah is an adverbial construct. See and احمد عراب القرآن, لمحمد صافي الحبشي. The “rightly-inclined” they to the sound religion or faith of Ibraheem’s (Abraham’s); as he leaned away from his people’s faith which was based on multiple idols’ worships.

⁴⁴ The word “الاجل” means term-limit, see اللسان. ⁴⁵ The word “*musamma*” is masculine singular, subj.

musamma is masculine, singular, subjective noun, meaning; *that which is designated and/or named.*

⁴⁷ Ibid, for the word **بَهِيمَةٍ** “*bahimah*”

⁴⁸ The word “*aslemo*” = “be M

⁴⁹ See the Lexicon attached to this Translation for *bashashara*/*youbashsharo*/*mubasheron*= بشرا يُبشّرُ أميّشْ

⁵⁰ The word **المحظتين** = “*mukhbatteen*” is a plural, masculine, subjective noun. The word **سکونا و تواصع** = “*skunaw wa tawasuu*” see **الصادر**. Hence, they who *twisted submissively* or “*twisted submitters*”; i.e. for their Lord.

⁵¹ The word “وَجَتْ” means “shuddered and awed” their hearts, see **البصائر**.

⁶ The word **لَمْ** means *shuddered and quivered* their hearts, see **لَمْ**.

Prayer^w maintainers and of what *razaqna* (*We provided*) them they^z expend.

وَالْمُفْعِمِي الصَّلَاةَ وَمَا رَزَقْنَاهُمْ
يُنْفِقُونَ

36. And the *budna*⁵² (*fleshy-she-camels*) We made it^w for you^b of Allah's rites, for you^b in it^w *khayron* (*desirables/-worthiness/goodness*); so let-mention you^z Allah's name over it^w *sawaffa* (*standing on three/as one of the forelegs is tied*); then *edha* (*when/whereas*) *wajabat* (*fell-dead*) (on) its^w sides⁵³ then let-eat you^z from it^w and *att'emo* (*let-give to: ingest/feed you*) the *qa'ne'a*⁵⁴ (*he who asks favor and is satisfied with whatever is given*) and the *mu'atarra* (*he who comes your way seeking favor but without asking for it*); like *tha'leka* (*afar-that-it/*)^x *We subjugated it^w for you^b; la'alla* (*craving currently unavailable deed that, perhaps*) you^b thank you^z.

وَالْبَدْنَ جَعَلْنَاهَا لَكُمْ مِنْ
شَعَّابِرِ اللَّهِ لَكُمْ فِيهَا حَيْرٌ فَادْكُرُوا
آسَمَ اللَّهِ عَلَيْهَا صَوَافَ فَإِذَا
وَجَبَتْ جُنُوبَهَا فَكُلُوا مِنْهَا
وَأَطْعَمُوا الْقَانِمَ وَالْمُعْتَرَ كَذَلِكَ
سَخَّرْنَاهَا لَكُمْ لَعْلَكُمْ تَشَكُّرُونَ

37. Never reaches Allah its^w fleshes and nor its^w bloods; [and,] but reaches Him the *taqwa* (*reverential guarding against Allah's displeasure*) from you^b; like *tha'leka* (*afar-that-it/*)^x [He] subjugated it^w for you^b to *tokabbero*⁵⁵ (*to you^z say: 'Allaho akbar'*) Allah on what [He] divinely-guided you^b; and *bashshera*⁵⁶ (*let-tell[yous]^s pleasant tidings*) the benefactors.

لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَاؤُهَا
وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ
كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ
عَلَىٰ مَا هَدَنَكُمْ وَبَشَّرَ

38. Verily Allah defends *a'n*⁵⁷ (*on-behalf-of/regarding*) whom^P believed they^z; verily Allah loves not every *khanwa'en* (*recurrent betrayer*), *kafooren*⁵⁸ (*iterative unbeliever/ingrate*).

إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ
ءَامَنُوا إِنَّ اللَّهَ لَا سُبْحَبْ كُلَّ
خَوْانِ كُفُورٍ

39. (*Had been*) permitted for whom^r (*are being*) mutually fought they^z because⁵⁹ that they^z (*had been*) wronged; and that Allah over their succor (*is*) surely Omnipotent.

أَذْنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا
وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِ لَقَدِيرٌ

40. Who^r (*had been*) exited they^z from their homes^{w⁶⁰ by other than a right, except that they^z say our Lord (*is*) Allah; and *lawla* (*had it not been for*) Allah's thrust (*of*) the mankind some (*of*) them by some, surely (*would have been*) demolished^w hermitages^w/monasteries^w, churches^w,}

الَّذِينَ أَخْرَجُوا مِنْ دِيْرِهِمْ بَغْرَيْرَ
حَقَّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ
وَلَوْلَا دَفْعَ اللَّهِ النَّاسَ بَعْضَهُمْ
بَعْضٌ هَذِهِ صَوْمَعَ وَبَعْ
وَصَلَوَاتٌ وَمَسَاجِدٌ يُذَكِّرُ فِيهَا

⁵² The word "البدن" means "flesh she-camel." However, there are others who also include in the "البدن" the fleshy male camel and the fleshy cows. But the Prophet (SAWS) said that whoever went for *Friday Prayer* in the *first hour* as if he had given a "بدنة" and in the *second hour* as if he had given a "بقرة". So he distinguished between the two.

⁵³ The word "وجب" means *died and fell*. See *اللسان*.

⁵⁴ For the name "the *qane'a*" = "القانع" and the name "the *mua'itarr*" = "المعتر" there are so many *contradictory* commentaries as to their *exact* meanings. However, the *sum an essence of it all*, in term of what is *most commonly accepted meanings* are what is stated *parenthetically* above.

⁵⁵ The word "*tokabbero*" = "تكبروا" means to say: "الله أكبر" meaning: *Allah is bigger and more encompassing than anything else*. That is why the call for the Prayer starts with: "الله أكبر" as there is *no* thing bigger than to *immediately* attend to the call and forthwith go to meet and worship Allah. And that means *leave aside* whatever is occupying you, unless it is a *matter of life and death* or of *immense loss* of some *thing beyond reason* if *left unattended*. *الله أكبر* = *Allah antedates/precedes all/everything, is not same as Allah is great or more enormous*.

⁵⁶ See the Lexicon attached to this Translation for *bashshara* / *youbashsharo* / *mubasheran* = *بَشَّرَ* *يُبَشِّرُ* *أَمْبَثَرُ*

⁵⁷ See the Lexicon attached to this Translation regarding the various meanings of the preposition *عَنْ*.

⁵⁸ The word "كُفُورٍ" is *masculine noun*, *denying Allah's multiple favors*, i.e. he is a *multitudinous unbeliever/ingrate*.

⁵⁹ The "ب" in "بِتَّهُمْ" is *ب* *السَّبِيَّةِ* "بِتَّهُمْ" hence translated as "because." See *إعراب القرآن* - *مُحَمَّد صَافِي*.

⁶⁰ The word "deyar" = "دار" which means: (1) home, (2) home country, (3) the personal tribe, (4) the region where a certain Law is dominant, (5) the world *versus* The Hereafter, (6) The Hereafter, (7) abode.

أَسْمَ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ
 اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ
 لَقُوْتَ عَزِيزٌ

synagogues^w, and mosques^x being mentioned in it^w Allah's name multitudinously; and truly assuredly⁶¹ Allah succors whomever [he] succors Him; verily Allah (is) surely Omnipotent Mighty.

41. Whom^r *en (if)* We established/empowered⁶² them in the Earth^w *aqamo*⁶³ (*they*^z *upped-to-fulfill the prescribed obligations of* the Prayer^w and *aa'taw* (*they*^z *accorded and fulfilled the obligations of* the *Zakata*^w⁶⁴ (*prescribed percentage of personal possessions*)^w and (*would have*) commanded *they*^z by the *ma'aroof* (*popularly acceptable and not Sharey'ah disapproved maxim*) and restrained *they*^z *a'n* (*off*) the *munka're* (*rationally/ Sharey'ah unacceptable deed/ say*); and for Allah (is) the matters' consequence^w.

الَّذِينَ إِنْ مَكَنُوهُمْ فِي الْأَرْضِ
 أَقَامُوا الصَّلَاةَ وَإَتَوْا الزَّكُوْةَ
 وَأَمْرُوا بِالْمَعْرُوفِ وَنَهَا عَنِ
 الْمُنْكَرِ وَلَلَّهِ عِنْقَبَةُ الْأُمُورِ

42. And *en (if)* *they*^z deny you^g so *qad* (*already and affirmatively*) denied^w⁶⁵ before them *Nooh's* (*Noah's*)⁶⁶ people and *Aad's*⁶⁷ and *Thamood's*⁶⁸.

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَبْتُ
 قَلْتُهُمْ قَوْمُ نُوحَ وَعَادَ وَثَمُودٌ

43. And *Ebraheema's* (*Abraham's*)⁶⁹ people and *Lootten's* (*Lot's*)⁷⁰ people.

وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ
 وَأَصْحَابُ مَدْيَنَ وَكَذَبَ
 مُوسَى فَأَمْلَيْتُ لِلْكَافِرِينَ ثُمَّ
 أَخْذَتُهُمْ فَكَيْفَ كَانَ نَكِيرٌ

44. And *Madyan's* companions and (*had been*) denied *Mosa* (*Moses*); so I protracted for the unbelievers; afterwards I took them; thus, how (*strong*) [was] [My] demur/reproof/spurning⁷¹.

فَكَانُوا مِنْ قَرِيَّةٍ أَهْلَكَنَّهَا وَهُنَّ
 ظَالِمَةٌ فَهُنَّ حَاوِيَةٌ عَلَى عَرُوشَهَا
 وَبَغَرِ مَعْطَلَةٍ وَقَصْرٍ مَشِيدٍ
 أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ

45. So how many of a village^w We perished it^w while it^w (*is being*) *dha'lematon*^w⁷² (*injustice-doer-she*^y) so it^w (*is*) *khaneyaton*^w⁷³ (*ruinously-empty and its walls had fallen*)^w over its^w *aoroshe* (*trellises/ roofs*); and a well^w idled^w and a castle *masheed*^w⁷⁴ (*well built and notably high in construct castle pargeted, i.e. plastered, for adornment*).

46. Have then not treaded *they*^z in the land^w, then (*to*) be

⁶¹ The word "ال" in "الْيَنْصُرُنَّ" is a *juratory* "ال" meaning "amounting to," i.e. *affirmation*, expressed by "assuredly".

⁶² The word "مَكَنَّ" means "found" or "established." It also means "enabled" or "empowered." Clearly, the English word "established" does not imply or connote the same as "مَكَنَّ" per se.

⁶³ The word "أَقَامُوا" from قَامَ = "stood/upheld/sustained/maintained." But *linguistically* means: "أَدَمَ, بِمَعْنَى أَبْقَى أَوْ أَسْتَمَرَ عَلَى دَوْمٍ وَالْدَوْمُ هُوَ الْحَضُورُ فِي زَمَانٍ وَمَكَانٍ مُعْنَى، مَعْرُوفٌ لِدِي الْحَاضِرِ مُسْبِقًا."

So, "أَقَامُوا" means they: (1) *upped/sustained*, in the sense of *continuedness and keep up of all the prescribed obligations*, as in this *Ayah* (S2: 3). Also "أَقَامَ" has another "sharey'ah" *prescribed meaning* of: (2) *called or upped to perform the Prayer itself*, as in the *Ayah*: "And when you^g were in them, then you^g upped for them (*the second call for the Prayer*)," (S4: 102). Note: *Prayer and how to be done was established and reveled by Allah*. Hence people do not establish *Prayer* they *only maintain and perform it*.

⁶⁴ See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*.

⁶⁵ The word "كَذَبْتُ" = denied^w is in reference to the "people," which is *broken plural* in Arabic; so its reference most often *feminized*, as indicated by the "نَّ" in "كَذَبْتُ."

⁶⁶ People of *Noah* are mentioned in (S7:64).

⁶⁷ People of *Aad* are mentioned in (S7:66).

⁶⁸ People of *Thamood* are mentioned in (S 7:76).

⁶⁹ People of *Abraham* are mentioned in (S21:55).

⁷⁰ People of *Lot* are mentioned in (S 7:82).

⁷¹ The speaker's pronoun "ي" in "كَيْرٌ" by Arabic (*linguistic*) Rule, is *omitted*, for "الْتَّخْفِيفُ" = "alleviation, lightening" or *Ayat's end harmony (rhyme)*. See *عرب القرآن، لمحمد صافي*

⁷² The word "ظَالِمٌ" = "فَاعِلُ الظَّالِمِ" = "the injustice-doer," as "الظَّالِمِ" = "injustice."

⁷³ The word "خَاوِيَة" by definition means *empty and in ruin*. See *اللسان* and *المادي*.

⁷⁴ The word "mashed" = "مَشِيدٌ" means (1) *well built and notably high in construct castle* or (2) *a castle pargeted (plastered) for adornment*. See *اللسان*.

for them hearts cerebrate they^z by it^w; or ears they^z listen by it^w, so verily it^w (is) not *ta'ama* (*be-blind*)⁷⁵ the *abssa'ro* (*insights/discriminations*) [and] but *ta'ama* the hearts that (are) in the chests⁷⁶.

لَهُمْ قُلُوبٌ يَعْقِلُونَ هَـٰ أَوْ إَذَانٌ
يَسْمَعُونَ هَـٰ فَإِنَّهَا لَا تَعْمَلُ
الْأَبْصَرُ وَلَكِنْ تَعْمَلُ الْقُلُوبُ
الَّتِي فِي الْأَصْدُورِ

47. And *yasta'ajelo* (*they^z affirmably hasten*) you^g by the torment, and never unfulfills Allah His promise, and verily a day *enda* (*by Rule of*) your^t Lord (is) like a thousand [year] of what you^z count.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ
تَخْلُفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا
عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا
تَعْدُونَ

48. And how many of a village^w I protracted for it^w while it^w (is) *dha'lematon*^w (*injustice-doer-she^y*); afterwards I took it^w; and to Me (is) the destiny.

وَكَأَيْنَ مِنْ قَرِيَةٍ أَمْلَيْتُ هَـا
وَهَـا ظَالِمَةٌ ثُمَّ أَخْدَثَنَا وَإِلَيَّ
الْمَصِيرُ

49. Let-say [you^s]: O, you the mankind, verily only I am for you^b *natheeron* (*recurrent warner*) manifester.

فَلْ يَأْتِيَنَا النَّاسُ إِنَّمَا أَنَا لَكُمْ
نَذِيرٌ مُّبِينٌ

50. So who^r believed they^z and worked they^z the righteous-works^w for them (are): a forgiveness^w and a *rez'qon*^x (*provision/victuals for sustenance*) ^x*kareemon*⁷⁷ (*bounteous, ennobling and of multiple uses/effects*).

فَالَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ هُمْ مَغْفِرَةٌ وَرِزْقٌ
كَرِيمٌ

51. And who^r endeavored⁷⁸ they^z in Our *Aya'te*^w (*Qur'anic statements*) (as) mutual bafflers; those (are) the *Jaheeme's*⁷⁹ (*intensely-blazing Fire^w*) companions.

وَالَّذِينَ سَعَوْا فِي إِعْيَاتِنَا مُعَذِّبِينَ
أُولَئِكَ أَصْحَابُ الْجَهَنَّمِ

52. And not sent We of before you^g of a messenger and nor a prophet, except if [he] longed threw/cast the Satan in his longing^w; then abrogates Allah what throws the Satan; afterwards Allah *youb'kemo* (*sanctions and not subsequently abrogates*) His *Aya'te*^w (*Qur'anic statements*); and Allah (is) Omniscient *Hakeemon*⁸⁰ (*infinite hekma⁸¹ Possessor*).

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ
وَلَا نَبْيَ إِلَّا إِذَا تَمَنَّى أَلْقَى

الشَّيْطَنَ فِي أَمْبِيَتِهِ فَيَنْسَخُ اللَّهُ

مَا يُلْقِي الشَّيْطَنُ ثُمَّ سُكْرٌ

الَّهُ عَلِيَّتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

⁷⁵ The word “تعمى” is an *intransitive* verb and the English word “blind” is *transitive*. So the word *be* is placed preceding “blind” to render the desired effect, because the concept of “blind” is *what is used in the text*.

⁷⁶ So the real “blindness” is the *blindness of the hearts in the chest*. What an interesting futuristic discovery to be.

⁷⁷ The word “*kareem*”= “*كريم*” is a *subjective, singular, masculine noun*. It has *no exact English equivalent*, as explained in length in footnote 28 of the *Introduction*. Summarily: *bounteous, ennobling and of multiple uses/effects*.

⁷⁸ The word “*سعى*” has *several meanings, depending on the context*: (1) *يُعْنِي عَدَا دُونَ الشَّدَّ*” (i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) *يُعْنِي مَشَى أَوْ مَضَى*” i.e. treaded = walk on, over, or along; (3) *عَمَلَ بِاجْتِهَادٍ*” = endeavored, i.e. *he made conscientious or concerted effort toward an end, as in this context*; (4) *يُعْنِي* “*سعى*” in the sense of “striding” it is made transitive by “*إِلَى*” and when it is in the sense of “work” then it is made transitive by “*اللَّام*.” See *الصَّانِرُ اللِّسَانُ*, and *الصَّانِرُ اللِّسَانُ*.

⁷⁹ The word “*الجَهَنَّم*” is proper noun, but it means *intensely blazing fire*. See *الرَّاغِبُ*.

⁸⁰ See the *Lexicon* attached to this *Translation* for an exposition on the words “*الحَكِيم*” and “*حَكِيمٌ*.”

⁸¹ See the *Lexicon* attached to this *Translation* for “*hekma*.”

53. To make [He] what throws/casts the Satan an essay^w
for whom^r in their hearts (*is an*) illness⁸² and their
hearts (*are*) indurate^{w83}; and verily the *dba'lumeena*⁸⁴
(*injustice-doers*) surely (*are*) in a far conflict.

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً
لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ
وَالْقَاسِيَةُ قُلُوبُهُمْ وَانْ
الظَّالِمِينَ لِفِي شَقَاقٍ بَعِيدٍ

54. And to know who ^r *oto* (*had been accorded they*^z) the knowledge verily it^x (*is*) the right from your^t Lord; so they^z believe by it^x; so *tokhbeto*⁸⁵ (*quietly-submit*) for it^x their hearts and that Allah (*is*) surely divine-guider (*of*) whom^r believed they^z to the *Sseratten* (*road/ way*) straight.

وَلِيَعْلَمَ الَّذِينَ أَوْتُوا الْعِلْمَ أَنَّهُ
الْحَقُّ مِنْ رَبِّكَ فَيَؤْمِنُوا بِهِ
فَتُخَبِّتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ
لِهَادِ الَّذِينَ ءاْمَنُوا إِلَى صِرَاطِ
مُسْتَقِيمٍ

55. And cease not who^r unbelieved they^z in a dubitancy^{w86}
of it^{x87} until *ta'atee* ^w (*descends/comes upon*) ^w them The
Hour^w suddenly^w/surprisingly^w or *ya'ateya* (*comes to*)
them a sterile/barren day's torment.

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي
مَرِيَّةٍ مِّنْهُ حَتَّىٰ تَأْتِيهِمُ الْسَّاعَةُ
بَغْتَةً أَوْ يَأْتِيهِمْ عَذَابٌ يَوْمَ
عَقِيمٍ

56. The Kingship/Proprietorship then-day (*i.e.*) for Allah; [He] rules among them; so who ^r believed they ^z and worked the righteous-works^w they ^z (*are*) in paradises^w /gardens^w (*of*) the *naeeme* (*permanent mental and physical delights in the highest chambers of Paradise*).

الْمَلَكُ يَوْمَئِذٍ لِلَّهِ تَحْكُمُ
بَيْنَهُمْ فَالَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ فِي جَنَّتِ النَّعِيمِ

57. And who^r unbelieved they^z and denied they^z by Our Aya'te^w (*Qur'anic statements*) then those for them (*is*) a humiliative torment.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِعَايَاتِنَا فَأُولَئِكَ لَهُمْ عَذَابٌ مُّهِمٌ

58. And who^x they^z emigrated in Allah's path, after-wards (had been) killed they^z or died they^z surely assuredly⁸⁸ Allah *yarzoqa* (gives victuals for sustenance) them a *rez'qan*^x (victuals for sustenance)^x *hasanan* (ultimate meritorious deed); and verily Allah surely He (is) *khayro* (choicer/superior/worthier) (of) the *ra'zeqena* (givers of provision/victuals for sustenance).

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ
ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقُنَاهُمُ اللَّهُ
رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ
الرَّزَقِينَ

59. Surely assuredly [He] admits them admittance they^z delight it ^{x89}; and verily Allah (is) surely Omniscient Forbearer.

لِيَدْخُلُنَّهُمْ مُدْخَلًا يَرْضُونَهُ وَ
وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ

⁸² The word “illness” disease of body or mind. That is in his “heart” a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing.

⁸⁴ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice.” See the *Lexicon* attached to this *Translation*.

⁸⁵ The word “**تَخْبِيتٍ**” meaning: *quiet and submit*. As the word “**تَوَاضِعًا**” meaning: *quiet and submit*. Hence, “**تَخْبِيتٍ**” means: *quiet and submit [it], i.e. for their Lord.*

⁸⁷ The pronoun “منهُ” in “منهُ التردد في الشيءِ” refers to *The Qur'an*, a masculine gender in Arabic, so its reference is “it”?

⁸⁸ The "الليرزن" in "يدخلن" and in "اللينصرن" in "الليرزن" in the following Ayat (# 59 &60) is a *juratory* "القسم" amounting to "التأكيد", i.e. *affirmation*, expressed in all cases by "assuredly".

⁸⁹ The pronoun “ه” in “يرضونه” refers to “مُذْكُولاً” a masculine gender, so its reference must be masculine, so it’s.

60. *Tha'leka(afar-that-it/)^x (is) and who^p [he] retaliated by like what [he] (had been) retaliated by it^{x90} after-wards *bugheya* (had been excessively transgressed) on [him] surely assuredly Allah succors him; verily Allah (is) surely *Afowwon* (multitudinous Pardoner), *Ghafooroon* (iterative Forgiver).*

ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا
عَوْقَبَ بِهِ ثُمَّ بُغَى عَلَيْهِ
لَيَنْصُرَنَّهُ اللَّهُ إِنَّ اللَّهَ لَعَفُوا
غُفْرُونَ

61. *Tha'leka (afar-that-it/)^x (is) because surely Allah transpierces the night in the day and [He] transpierces the day in the night; and that Allah (is) *Sameeon⁹¹* (Acute-Hearer/Enabler of others to hear/ favorable Answerer to prayer), *Basseeron* (keen: Seer/comprehensive Knower of the facts and their ultimate consequences).*

ذَلِكَ بِأَنَّ اللَّهَ يُولِجُ الْأَيْلَمِ فِي
النَّهَارِ وَيُولِجُ النَّهَارِ فِي الْأَيْلَمِ وَأَنَّ
اللَّهُ سَمِيعٌ بَصِيرٌ

62. *Tha'leka(afar-that-it/)^x (is) because surely Allah, He (is) The Right; and verily what they^z invoke of lesser than/without Him it^x (is) the falsehood^x; and verily Allah, He (is) The *Aa'leyo* (High beyond description), The *Ka'beero^x* (Big beyond comparison/comprehension, Predates all things).*

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ
وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ
هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ
الْكَبِيرُ

63. *Have not seen [you^s] that Allah descended from the sky^w water^x so becomes the land^w *mukhdharratan⁹²* (she-looking/ turning green); verily Allah (is) *Lateefon⁹³* (fine/ subtle/ gentle/ protector) Proficient.*

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ
السَّمَاءِ مَاءً فَتَصْبِحُ الْأَرْضُ
خَضْرَةً إِنَّ اللَّهَ لَطِيفٌ حَبِيرٌ

64. *For Him what (are) in the Heavens^w and [what] (are) in the Earth^w; and that Allah surely He (is) The Rich The *Hameedo⁹⁴* (multitudinously praised, multitudinous praiser He Himself).*

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي
الْأَرْضِ وَإِنَّ اللَّهَ لَهُ الْغَفُورُ
الْحَمِيدُ

65. *Have not seen [you^s] that Allah subjugated for you^b what (are) in the Earth^w; and the *folka^x* (ship/ ships)^x run in the sea by His command; and [He] holds the sky^w not (*to*) fall^w over the Earth^w except by His leave; verily Allah by the mankind (is) surely *Ra'oofon⁹⁵* (iteratively Forbearer/Clement) surely *Raheemon* (iterative mercy Giver).*

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لِكُمْ مَا فِي
الْأَرْضِ وَالْفَلَكَ تَجْرِي فِي الْبَحْرِ
بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقْعُمْ
عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ
بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ

66. *And He Who quickened you^b; afterwards [He] deadens⁹⁶ you^b; afterwards [He] quickens you^b; verily the mankind (is) surely *kafooroon* (iteratively unbeliever/ ingrate)⁹⁷.*

وَهُوَ الَّذِي أَحْيَكُمْ ثُمَّ
يُمِيتُكُمْ ثُمَّ سُخِيْكُمْ إِنَّ الْإِنْسَنَ
لَكَفُورٌ

⁹⁰ Ibid, except here for “عَقَابٌ,” a masculine gender too.

⁹¹ The word “*Sameeon*” here is to emphasize His dual capacity for hearing, i.e. He hears and enable others to hear.

⁹² The word “*mukhdharratan*” meaning *she-looking/ turning green*, as the *land* is a feminine, so is its reference.

⁹³ The word “*لطيفٌ*” in *concrete* (material) terms it means: *fine*; and in *abstract* terms, it means: *subtle* or *gentle* or both. See *البصائر*. Additionally, when the word: “*لطيفٌ*” is ascribed to *Allah* it becomes one of Allah’s most beautiful *attributive* characteristics, which denotes *protection* in addition to *fineness*, *subtlety*, and *gentleness*. I know of *no* English word which *simultaneously* denotes: *fineness*, *subtlety*, *gentleness* and *protection*. Hence, the only available resort is *transliteration* and *parenthetical explanation*.

⁹⁴ The word “*Hameed*”=“*حمدٌ*” linguistically means: (1) *multitudinously praised* and (2) *multitudinous praiser*.

⁹⁵ The word “*ra'afe*” of “*ra'afe*” which is more *intensive* than “*الرحمة*” as “*الرحمة*”=“*mercy*,” which is *kindness* imparting *delight* to its recipient; while “*الرحمة*” is *in addition to* “*الرحمة*” it involves *protecting against any possible undesirable happening to the recipient*, i.e. *clemency*. Hence, “*الرحمة*” is a *protective-mercy=clemency*. And “*ra'afe*” is *multitudinous protective mercy Doer* or *multitudinously clement*. See *النتائج*.

⁹⁶ The word “*amat*” in “*يُمِيتُكُمْ*” is the transitive verb to deprive of life. See *Merriam Webster's Unabridged Dictionary*.

⁹⁷ The word “*كُفُورٌ*” is *masculine noun*, *denying Allah's multiple favors*, i.e. he is a *multitudinous unbeliever/ ingrate*.

67. For every an *Ummaten*^w (*community/nation*)^w We made a *mansakan* (*rite-place*) they (*are*) *na'sekoho*⁹⁸ (*its^x votaries*); so let-not assuredly mutually altercate you^g in the matter [*they* ^z]; and let-invite [*you^s*] to your ^t Lord; verily you^g surely (*are*) on a divine-guidance straight.

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ
نَاسِكُوهُ فَلَا يُنَزَّعُنَّكَ فِي الْأَمْرِ
وَادْعُ إِلَى رَبِّكَ إِنَّكَ لَعَلَى
هُدًى مُّسْتَقِيمٍ

68. And *en* (*if*) they ^z disputed you^g then let-say [*you^s*]: Allah (*is*) knowinger by what you^z work.

وَإِنْ جَدَلُوكَ فَقُلْ اللَّهُ أَعْلَمُ بِمَا
تَعْمَلُونَ

69. Allah rules among you^b The *Qeyamatey*'s^w (*Judgment's*) Day in what you^c were in it^x differing you^z.

اللَّهُ سُكُونٌ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ
فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

70. Have not known [*you^s*] that Allah knows what (*are*) in the Heaven^w and the Earth^w; verily *tha'leka* (*afar-that-it/*)^x (*is*) in a book; verily *tha'leka* (*is*) on Allah easy.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي
السَّمَاوَاتِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي
كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

71. And worship they^z of lesser than/without Allah what not *younazzel* ([*He*] *iteratively descend*) by it^x an authority, and not for them by it^x a knowledge; and not for the *dba'lemeena*⁹⁹ (*injustice-doers*) of *na'sseren* (*iterative succorer*).

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ
يُنَزِّلْ بِهِ سُلْطَنًا وَمَا لَيْسَ لَهُ
بِهِ عِلْمٌ وَمَا لِلظَّانِمِينَ مِنْ نَصِيرٍ

72. And if (*being/to be*) recited on them Our *Aya'te*^w (*Qur'anic statements*) evidents^w [*you^s*] know in the faces (*of*) whom^r unbelieved they ^z the *munka're* (*rationally/-Sharey'ah unacceptable deed/say*); almost they ^z assault by whom^p recite they^z on them Our *Aya'te*^w; let-say [*you^s*]: do then *ona'bbe'o* ([*I*] *inform by piece-of-significant-and-availing-news*) you ^b by eviler/evilest than *tha'lekum* (*collective afar that*) ^x The Fire ^w promised it ^w Allah whom^p unbelieved they^z; and wretched (*is*) the destiny.

وَإِذَا تُنَزَّلَ عَلَيْهِمْ إِذَا يَتَّنَعَّتْ
تَعْرُفُ فِي وُجُوهِ الظَّالِمِينَ كَفَرُوا
الْمُنْكَرُ يَكَادُونَ يَسْطُوْنَ
بِالَّذِينَ يَتَّلَوْنَ عَلَيْهِمْ
إِذَا يَتَّنَعَّتْ قُلْ أَفَابِعُكُمْ بِشَرِّ مِنْ
ذَلِكُمُ الْأَنَارُ وَعَدَهَا اللَّهُ
الَّذِينَ كَفَرُوا وَبَشَّرَ الْمَصِيرِ

73. O, you the mankind, (*had been*) struck a parable/example, so *ista'me'ao* (*let-affirmably listen you^z*) for it^x; verily whom^r you^z invoke of lesser than/without Allah never create they^z flies and even *en* (*if*) they^z gathered for it^x; and if filch them the flies a thing they^z cannot rescue it ^x from it ^x weakened the seeker and the *mattloob*'*be*¹⁰⁰ (*that which is being sought after*).

يَأَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ
فَاسْتَمِعُوا لَهُ إِنَّ الظَّالِمِينَ
تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ
سَخَّلُوا ذَبَابًا وَلَوْ أَجْتَمَعُوا لَهُ
وَإِنْ يَسْلِمُوا الذَّبَابُ شَيْئًا لَا
يَسْتَقِدُوهُ مِنْهُ ضَعْفَ الظَّالِمِ
وَالْمَطْلُوبُ

74. And not appraised they^z Allah His right appraisement; verily Allah surely (*is*) Omnipotent, Mighty.

مَا قَدَرُوا اللَّهُ حَقَّ قَدْرَهُ إِنَّ اللَّهَ
لَقُوْتُ عَزِيزٌ

⁹⁸ That is “devotees to it or binders by its precepts.”

⁹⁹ The word “ظالِمٌ” = “the injustice-doer,” as “الظَّالِمُ” = “injustice.” See the *Lexicon* attached to this *Translation*.

¹⁰⁰ The word “مُتَلُّبٌ” = “المطلوب” is an objective singular masculine noun.

75. Allah yasstafey¹⁰¹ (/He) superlatively and exclusively selects) of the angels, messengers and of the mankind; verily Allah (is) Sameeon (Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer), Basseeron (keen: Seer/-comprehensive Knower of the facts and their ultimate consequences).

76. Knows [He] what (is) between their hands^w and what (is) behind them; and to Allah (are to be) returned the matters.

77. O you who^r believed they^z: erka'o (let-you^r markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees), and let-kowtow you^z, and let-worship you^z yourⁿ Lord, and let-do you^z the khayra¹⁰² (desirable/worship/goodness), la'alla (craving currently unavailable deed that/perhaps) you^b prosper you^z.

78. And jahido¹⁰³ (let-earnestly exert you^r your utmost mental, physical and possessorial efforts fighting/striving) in Allah His right Jehad (earnest exertion of utmost mental, physical and possessorial efforts fighting/striving); He ejtaba (directly and favorably selected) you^b and not made [He] on you^b in the religion of a harajen¹⁰⁴ (constraint/sin); yourⁿ father Ebraheema's (Abraham's) sect^w/faith^w he named you^b the Muslims of before¹⁰⁵; and in this^x to be the messenger a witnesser/testifier on you^b; and be you^z witnesses/testifiers on the mankind; so aqemo¹⁰⁶ (let-you^r up-to-fulfill the prescribed obligations of) the Prayer^w aa'to^x (let-you^r accord and fulfill the obligations of) the Zakata^w¹⁰⁷ (prescribed percentage of personal possessions)^w; and ea'tasemo (let-safeguard/adhere you^r) by Allah; He (is) yourⁿ Mawla (Guardian); so ne'ama (most excellent) (is) The Mawla and ne'ama (is) The Na'ssero (iterative Succorer).

الله يَصْطَفِي مِنَ الْمَلِكَةِ
رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ

سَمِيعٌ بَصِيرٌ

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا
خَلْفُهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

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يَنَاهَا الَّذِينَ ءَامَنُوا أَرْكَعُوا
وَأَسْجَدُوا وَأَعْبُدُوا رِبَّكُمْ وَأَفْعَلُوا
الْخَيْر لَعَلَّكُمْ تُفْلِحُونَ

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وَجَهَدُوا فِي اللَّهِ حَقَّ جِهَادِهِ
هُوَ أَجْتَبَكُمْ وَمَا جَعَلَ عَلَيْكُمْ
الَّذِينَ مِنْ حَرَجٍ مِلَّةً أَبِيكُمْ
إِبْرَاهِيمَ هُوَ سَمِنُكُمُ الْمُسْلِمِينَ
مِنْ قَبْلٍ وَفِي هَذَا لِيَكُونَ
الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا
شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا
الصَّلَاةَ وَأَتُوْا الزَّكُوْةَ وَأَعْتَصِمُوا
بِاللَّهِ هُوَ مَوْلَانَا فَنِعْمَ الْمَوْلَى
وَنِعْمَ النَّصِيرُ

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¹⁰¹ See the Lexicon to this Translation for elaboration and some specific examples. The word “اصطفى” means: selected the best from among other similars. The word is a transitive verb by (a) itself or (b) with the prepositional letter “على.” In the case of (a) it could include more than a single element. In the case of (a) for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of “الاصطفاء.” In the case of (b) the subject of “الاصطفاء” is exclusive, either because of the make-up or one or more characteristics for such exclusivity.

¹⁰² The word “خير” = “khayron,” and grammatically inflected “khayren” or “kharan” all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely “خير”

¹⁰³ The word “Jahido” = جاهدوا = you earnestly exert your utmost mental, physical, and possessorial efforts fighting/striving in Allah's cause. However, the word “جاهد” is root word for “Jehad,” which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the Sharey'ah Law; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

¹⁰⁴ The word “حرج” = اللسان “،” اضيق الضيق “،” see e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called “حرج,” that is there is practically nothing narrower than that space between the two sheets of paper. Also, “حرج” could mean “sin.”

¹⁰⁵ That is in former Sacred Writs.

¹⁰⁶ The word “أَفْيَمُوا” is rooted in “أَفَّامُ =uphold/sustain/maintain.

¹⁰⁷ See the Lexicon attached to this Translation for what are exactly the Zakah and its implications. +